

A BRIEF ACCOUNT OF
FRIENDS' MISSIONARY
WORK AMONG THE...
INDIANS, 1869-1901.....



Associated Executive Committee.

1900-1901

New England Yearly Meeting.

WILLIAM O. NEWHALL.....Lynn, Mass.
EMELINE H. TUTTLE.....Woonsocket, R. I.
MYRA E. FRYE.....Woodford's, Me.
JOHN S. KIMBER.....Newport, R. I.
A. CHALKLEY COLLINS.....Great Barrington, Mass.

New York Yearly Meeting.

CAROLINA M. WOOD.....Mt. Kisco, N. Y.
ROBERT M. FERRIS.....Poughkeepsie, N. Y.
GEO. D. HILYARD.....144 E. 49th St., N. Y. City.
MARY S. KIMBER.....135 W. 30th St., N. Y. City.

Philadelphia Yearly Meeting.

EDWARD M. WISTAR.....905 Provident Bldg., Phila.
HETTY B. GARRETT.....Green and Coulter Sts., G't'n, Phila.
JONATHAN M. STEERE.....Girard Bldg., Phila., Pa.
WALTER SMEDLEY.....904 Stephen Girard Bldg., Phila.

Baltimore Yearly Meeting.

JOHN NICHOLSON.....1305 McCulloh St., Baltimore, Md.
MARY B. NICHOLSON....." " " " "
JAMES CAREY, JR.....838 Park Ave. " "
MILES WHITE, JR.....1216 N. Calvert St. " "

North Carolina Yearly Meeting.

JOHN H. WOODY.....Guilford College, N. C.
MARY M. HOBBS....." " "
RHODA M. WORTH.....Greensboro, N. C.
ROXIE D. WHITE.....Brunswick, N. C.

Ohio Yearly Meeting.

WILLIAM J. HARRISON.....Mt. Pleasant, O.
BENJAMIN BUTLER.....Damascus O.
ELIZABETH L. HILL.....Emerson, O.
MARY C. WOOD.....Tecumseh, Mich.

Wilmington Yearly Meeting.

EDWARD R. WALTON.....New Burlington, O.
ELLEN C. WRIGHT.....Wilmington, O.
ABIGAIL, J. HADLEY.....Clarksville, O.
WM. F. BAUGHAM.....Wilhuington, O.

Indiana Yearly Meeting.

WILLIAM H. TAYLOR.....553 7th St., Cincinnati, O.
ALLEN JAY.....Richmond, Ind.
MAHALAH JAY....." "
ELIZA E. CANADAY.....Amboy, Ind.

Western Yearly Meeting.

JOHN H. FURNAS.....112 N. Penn St., Indianapolis, Ind.
NATHAN E. HUBBARD.....Mourovia, Ind.

Iowa Yearly Meeting.

R. J. MENDENHALL.....Box 985, Minneapolis, Minn.
WM. JASPER HADLEY.....West Brauch, Iowa.

Kansas Yearly Meeting.

JOSEPH H. STANLEY.....Lowell, Kan.
JOHN M. WATSON.....Hillside, Indian Ter.
ABIGAIL, C. HAWORTH.....2619 Holmes St., Kansas City, Mo.
ELLWOOD HAWORTH.....Varck, Kan.

ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

Early in 1869, President Grant, prior to his inauguration, had letters addressed to a few prominent Friends, inviting their co-operation in the administration of Indian Affairs of the Government, expressing his desire to use his influence and authority to further such plans as Friends might devise for the civilization and Christianization of the Indian natives. Four of the Yearly Meetings responded promptly to the invitation, by appointing Committees to co-operate with each other and with similar Committees from other Yearly Meetings when appointed. These four



A SHAWNEE INDIAN HOUSE

Committees met and organized by the appointment of an Executive Committee of two from each Yearly Meeting represented.

The Chairman and one other member of the Committee visited Washington on 4th month 9th, and filed with Secretary Cox, of the Interior Department, the statement of the organization and membership of the Committee. The central Superintendency, embracing about 20,000 Indians, was assigned to their care. All Agents and employees were to be appointed by the Government only on the recommendation of the Committee, and the Committee, as representing the Society of Friends, was to be responsible to the Government for the action of all such Agents.

At subsequent meetings of the Committee, the remaining Yearly Meetings united in this work and for the eight years of President Grant's administration, the minutes of the Committee indicate constant activity and watchfulness on the part of the Committee, and their General Agent, in looking after the varied interests of the tribes under their care;—and throughout this period they received the support and sympathy of the President.

Under the following administrations, political influences were allowed to interfere with, and finally to thoroughly change the policy, and Friends, not being longer allowed to have a voice in the selection of Agents and employees, found it necessary to relieve themselves of the responsibility of management, and have therefore, for a number of years, restricted their operations to assistance in educational and missionary efforts.

They have now under their care ten Missionary Stations, with resident Missionaries, who make monthly reports in detail, of number of meetings held, and of attendance of same during the month, number of visits made to Indians in their homes, and other items of interest. The eleven Yearly Meetings of this country east of the Rocky Mountains are all represented in the Committee, and at least one representative from each, receives, examines and forwards to the next member on the circuit, the monthly reports from the Missionaries, with an accompanying letter from the Superintendents. For a number of years, the Committee being widely scattered, has met but once a year. On these occasions the Superintendent is usually present; the condition of the work at each Station is inquired into and such advice and direction is given as seems required.

The proceedings of these annual meetings are published, together with a brief report by the Chairman of the Committee, and presented to the several Yearly Meetings for information, and to afford an opportunity for promoting throughout the membership an interest in the welfare and elevation of the Indians.

The following items culled from our monthly reports will show the character of the work done :

“Some of the Potto-Watomies, Sax and Fox, and Iowas, are visiting Otoes and we met them yesterday (Sabbath) in one of their big dances (or worship). We spoke to them of Christ and his golden rule of love.

“Yesterday at camp, after our meeting was over, and we were visiting some sick ones, an old man, one of the Chiefs, came with interpreters and said, ‘When you come to our meetings,

don't wait for us to ask you to speak, but when you have some words for us, just speak, and if all of Otoes don't do as you tell them don't stop talking and working, for perhaps some of them will, and perhaps you can help us, for you know more about God and the Great Spirit. I want you to hold on to our young men, and some other time I will come to see you and talk to you more.' He said more, but this is the substance.

The girl, Sylvia Art, whose death we noted in our last report, truly had a vision. Two days before she died, while Indians were dancing nearby, she asked to touch an arrow, a custom before praying. She then prayed, and after this said to her parents and friends, "I see the brightest place I ever saw and Jesus in the midst, and he is calling me to live in that nice place with him. Oh, don't cry for me, for I shall have a better home than you can give me." "Oh," said she, "I pity you, for you are all in the dark place outside the bright one where Jesus is."

"The last day in the month, a summons came about two o'clock in the morning, to attend and conduct a funeral that day, near twenty miles away. We were suddenly awakened by a stranger calling at the gate and on inquiry, found that he was hunting "the preacher" and traveled nearly all night to find him, arousing people on the way to ascertain the place. He said that an old woman in the neighborhood had died and that there would be a large funeral, but that there was no one near to conduct it. Although it was in an entirely strange part of the country and the people were unknown and it was the dawn of the Sabbath day, with all its responsibilities, and the round trip would make almost a day's ride, yet it seemed that such a display of earnestness should not go unheeded; consequently arrangements were soon made for the journey and George Hartley reached the place at the time appointed and returned just in time for the evening meeting, without having an opportunity for anything to eat since early morning. I just mention this incident as a sample of pioneer life." He reported a very profitable time and an opportunity to preach to a people who do not often hear the Gospel.

"Our needs are: less money given to the Indians by the Government and more Holy Spirit power on ourselves for the work. Work in the schools is very pleasant."

"About the first of this month, a man and his wife came in one morning early with the interpreter. He was or had been,

the tribe "preacher." His speech to us was about as follows: 'About seven years ago the Good Spirit came into my heart and after this for long time I say good words to my tribe, but then I drink fire-water and Good Spirit leave me and I no more say good words. I keep on drink and my wife afraid of me. I want to quit, sign your good papers (pledge) and I want your good words and help.' It seems to us at times that we surely are not doing the good we should, but if we were not here, or someone else, who would hear their cry of repentance and point them to a sure remedy?"

"Our Quarterly Meeting opens this week on 6th day and continues until 1st day night. We expect to continue the meetings, if the weather is at all favorable, on the camp grounds. The people generally look to it with much interest. We hope for good meetings, even more successful than last year. It is claimed generally that the meetings of last year were the best ever held in the county. We expect some good help from Kansas and then we expect some of our Oklahoma Missionaries to assist, from the Otoes, Iowa's and Big Jim's Band and as much as can be from Kickapoo Mission. It will make a re-union of the Missionaries in these parts and we think with a week or so working together, we may all receive much good and encouragement and so be better equipped for the work before us. Pray for us that we may all be kept humble before the Master and so be led of him. We hope to have a goodly number of Indians attend. One Indian man (fullblood) stopped me in the street the other day to inquire when the meetings begin. He said he enjoyed them last year and wanted to come again."

"Within the past year, one of our dear little girls in our School has been lifted from our care to the tender loving care of our Father above. She was a very sweet, bright child about 12 years old. For three years she had suffered with scrofula and consumption; during all that time, she never murmured or complained of her illness. She was a Christian. She had been definitely converted, still she wanted to get well that she might enjoy life, until about ten days before her transition, she said: 'I want to go home and live with Jesus.' From that time, there seemed to be no desire to live, but just a submissive patient, waiting until she was called. She had been with us for five years. While she had a strong affection for her relatives, she had no desire to leave her Mission home to live with them. Her father

was a thorough Christian and was glad to have his daughter safely housed with us, sheltered from the temptations of camp life."

"The last Sabbath in this month about 200 persons met with us in our Sabbath School after which a convention was held to promote the best interests of the Sabbath School work. All brought dinner. Two hours in the forenoon and two hours in the afternoon were very profitably spent. The social privileges



CHILDREN AT PLAY

connected with the basket dinner were pleasant and helpful in uniting the interest of Christian workers here."

"The Indians do love to be remembered at Christmas and they never forget anyone who does anything for them. We have a Christmas tree each time and try to have something on it for every Indian. Last Christmas our tree was held in the afternoon, we darkened the windows and lit the lamps and had a very pleasant time. Many of the Indians took part in the exercises, some of them are quite good singers. We also receive little tokens of love from them, such as moccasins, bead book marks, bead bows, etc. One little Indian boy killed a quail, tied it up in a neat package and put it on the tree with my name on it. We enjoyed it for breakfast next morning, too."

POEM.

Written by [Dan M. Lashen] a 10 year old
Otoe Indian boy.

Jesus this is what I say
Wash away my sin to-day,
Make me *wise*
Let me have *good* eyes.

Jesus He near
I will not fear,
Keep my ear clear
So that I can hear.

Let me do no harm,
Give me a brave arm,
I try to do no wrong
Make me very strong.

Make me steady
And always ready,
When we are *wise*
It shows in our *eyes*.

When I pray
I must think what I say,
And when I get to heaven
To me a crown will be given.

Around Jesus, each sings
He'll give us *two wings*,
We'll sing like a band
In that happy land.

With *our wings* we will fly,
Not a tear will come out our eye,
You'll be like a dove
Flying far above.

There we will not fight,
There will be no night,
All will be bright
For the Land is light.

When the doors are opened
We shall be saved,
And we shall be glad then
If we have behaved.

I know that Jesus loves us,
And we shall stand
Around Him in
That happy land.

He will tell us the story
Of His glory,
It will be new,
It will be true.

In heaven above
In that dear place
I know we will love
His dear face.

Lord when I die
Carry me on high
Let the gates open
And I will pass through.

I sat by my bed
I remember what I said,
I stuck it in my head
And that was all I said.

(The last verse seems a little peculiar, until one understands that it is simply a concise statement of the circumstances under which the poem was composed. He did not reduce it to writing at once but shelved it in his mind.)

The following is a letter prepared by some Indian children to send with a contribution from their school for Mission work in Cuba.

ABSENTEE SHAWNEE SCHOOL.

SHAWNEE, OKLAHOMA TER., March 30, 1900.

PEDRO DOMINGUEZ, LUEZ RODRIGREZ AND AMELIA GONZALEZ :

52 Calle Tenerife, Havana, Cuba.

Kind Friends of the Committee for Help:—We are happy Indian children of the Absentee Shawnee School in Oklahoma Territory, United States of America. We have heard your cry for help and will help to answer it by sending you a little money.

"Uncle Sam" as the American children call the United States Government, supplies the wants of us Indian children. He sends us to school, clothes and feeds us.

We hope you will be the first to build a meeting house in Cuba.

We go to school in a nice school room, and sit on seats at desks. You said that you sat on benches and went to school in Mr. Cala's front room. We hope you will soon have enough money to get a school house and desks.

We attend a Friends Sabbath School every Sabbath when the circumstances are favorable. We have been under a heavy quarantine against the small pox during the past Winter, and could not attend the Sabbath school as usual, but we had school here. We have kept the small pox out of school. We think the disease was brought from Cuba by our soldiers. We will be very glad to have a photograph of



YOUNG KICKAPOO MAN AND WIFE

your Meeting House when it is completed. Rev. Geo. Hartley and wife have charge of the Friends Sabbath School here and we like them very well.

Wishing you success in seeing your building completed, we will close.

Your devoted friends,

BETTIE COKER,	} Committee.
PIERREPONT ALFORD,	
FLORA BROWN.	

SUPPORT.

The support of this work in behalf of the Indian is derived from contributions from the different Yearly Meetings and the earnest attention of Friends is thus called to it, in the hope that

this support will continue as liberal as possible and that further private contributions will be forthcoming, which should be forwarded through the prescribed channels designated by the various Yearly Meetings.

MISSION STATIONS AND MISSIONARIES.

Modoc. Philander and Caroline M. Blackledge.

Wyandotte. E. M. Pearson.

Seneca. Amos and Charity Davis.

Ottawa. William L. and Lucinda George.

Hillside (Skiatook). Eva Watson and J. A. Griffith and wife.

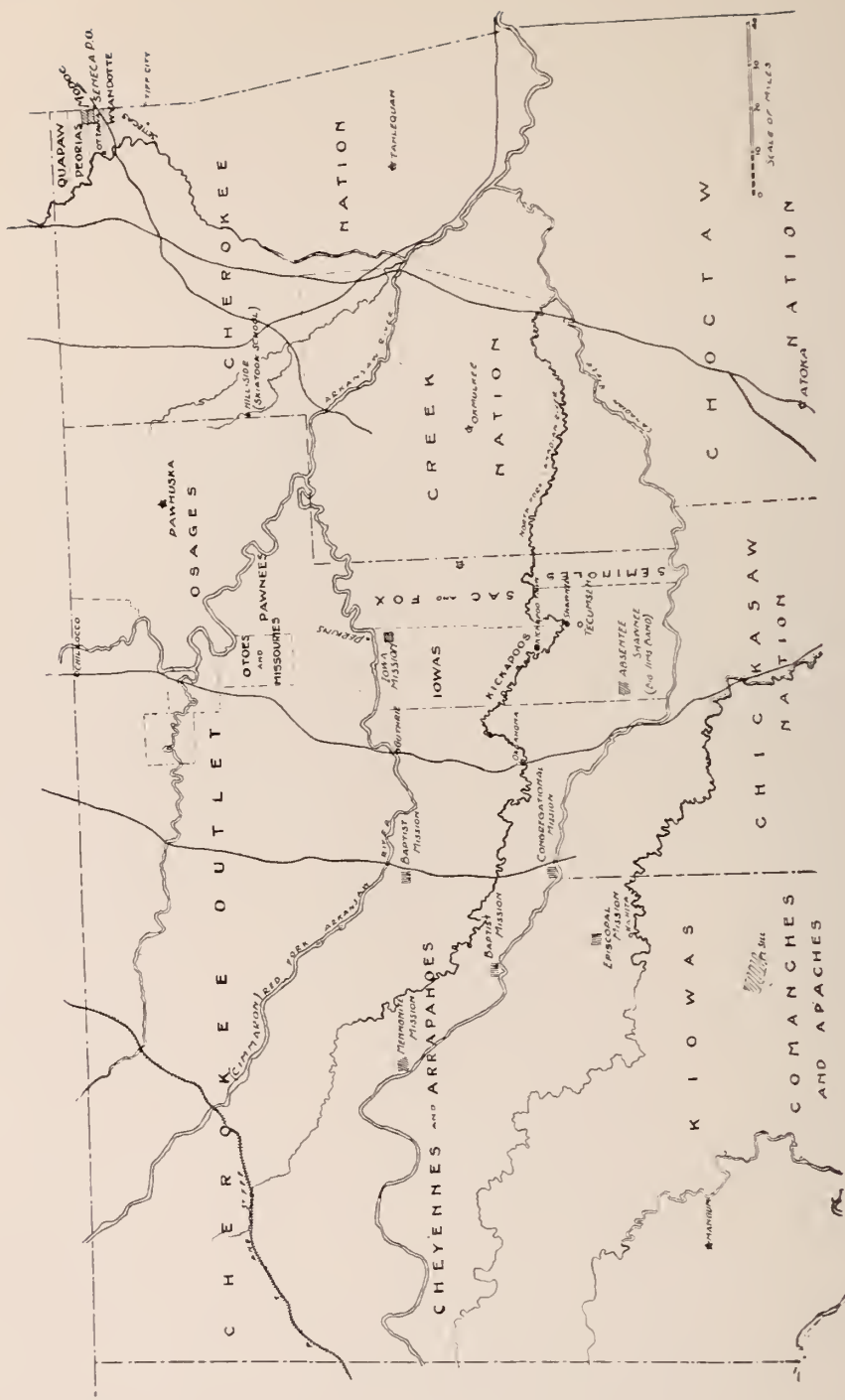
Otoe. D. A. and R. M. Outland.

Iowa. John M. and Rachel Ratcliffe.

Kickapoo. Elizabeth Test and Lina Hunt.

Big Jim's Band. John M. Mardock and wife.

Shawnee. George N. and L. Ella Hartley.



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